DISCOVERING
DISCIPLESHIP
DYNAMICS OF CHRISTIAN EDUCATION

STUDY GUIDE

STEPHANIE LOBDELL
WITH DEAN G. BLEVINS AND MARK A. MADDIX

Introduction

The following study guide includes specific resources to guide laity and undergraduate and graduate study. Each chapter includes the following:

• Key words

• Chapter questions

In addition, the study guide includes errata/typos in the text and a book index.

Chapter 1

KEY WORDS

Theology—The study of God.

Reformed—A theological tradition that emphasizes the sovereignty of God while putting less emphasis on the power of humankind's free will. This tradition is primarily based on the works of John Calvin and is thus often used synonymously with the term "Calvinism." Contemporary theologians have summarized Calvinism in the acronym TULIP: T–total depravity, U–unconditional election, L–limited atonement, I–irresistible grace, P–perseverance of the saints.

Evangelical—A broad term used to describe a wide variety of Protestant denominations. Most of the denominations that fall into this category came into existence during the period of American revivalism in the eighteenth and nineteenth centuries.

Fundamentalism—A movement that emerged in the late nineteenth and early twentieth centuries as a response against modernity and liberalism. It has been described as separatist and is usually characterized by premillenial dispensationalism.

Soteriology—The study of all things related to salvation.

Postmodernity—According to Lyotard, as interpreted by James K. A. Smith, postmodernity is the "erosion of confidence in the rational as sole guarantor and deliverer of truth, coupled with a deep suspicion of science and its claims to an ultimate theory of everything" (2006).

Modern/Modernism—In the context of Christianity, modernism is a general movement in the late nineteenth and twentieth centuries that tried to reconcile historical Christianity with the findings of modern science and philosophy.

Means of grace—Outward signs, words, and actions as channels that convey God's grace.

Cognitive—Pertaining to the mind and the processes of thinking, perceiving, remembering, and so on.

Affective—Pertaining to emotion or feeling.

Telos—The ultimate purpose or end.

Discipleship—A particular way of living as learners and teachers in rhythm with the Holy Spirit in order to become and behave more like Jesus Christ.

QUESTIONS

1. Currently, how would you describe your theology of Christian discipleship? What factors influence this theology?

2. In your opinion, what aspect of discipleship does your faith tradition emphasize? In what ways?

3. How have you experienced "generic evangelicalism"?

4. Why must theology and practice be *mutually* informing?

Chapter 2

KEY WORDS

Apostles' Creed—Possibly the earliest statement of Christian faith, originating in the first or second century. Some have suggested that the wording implies that the creed was formulated specifically to combat Gnosticism.

Nicene Creed—Another early statement of Christian faith, originating in AD 325 and revised in AD 381. It is significantly longer than the Apostles' Creed, demonstrating the need to combat various heresies.

Propositional—Information that provides or proposes a clear explanation and understanding of a subject; informational knowledge.

Existential—Pertaining to one's existence and experience.

Incarnation—The process of Christ taking on human flesh and becoming at once completely human and completely divine. This word can also describe the physical embodiment of a certain idea or philosophy.

Liberalism—An attempt to incorporate modern thinking and developments, especially in the sciences, into the Christian faith. Liberalism tends to emphasize ethics over doctrine, and experience over scriptural authority.

Shema—Hebrew for "hear"; Jewish declaration: "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength" (Deut. 6:4).

Torah—The first five books of the Bible; the Law.

Koinoia—Community (Gk.).

Kerygma—Proclamation (Gk.).

Prophetia—Advocacy (Gk.)

Diakonia—Service (Gk.).

Leitourgia—Worship (Gk.).

QUESTIONS

1. In your opinion, how does your faith tradition approach Scripture? Do you agree or disagree with this approach? Why?

2. How does a narrative approach to Scripture encompass the other three primary approaches to Scripture (propositional, historical, existential)?

3. In what way does context influence how content is taught and/or understood? Cite examples.

4. In what ways do our methods (not just our content) redemptively emulate life inside God's story and kingdom?

CHAPTER 3

KEY WORDS

Medium—Method of communicating and/or sharing information (e.g., television, podcast, book).

Padeia—Teaching (Gk.).

Rhetoric—The ability to use language persuasively and effectively.

Catechesis—Literally, "echoing." Process of preparation for church membership through baptism. Pastoral activity intended to transmit the church's tradition and to enable faith to become living, conscious, and active in the life of maturing persons and a maturing community.

Constantine—Roman leader from AD 306 to 337. He is credited with legalizing Christianity through the Edict of Milan in AD 313.

Christian humanism—The belief that human freedom and individualism are intrinsic (natural) parts of, or are at least compatible with, Christian doctrine and practice.

Reformation—A movement in the sixteenth century that attempted to reform the Roman Catholic Church. When reform failed, people such as Martin Luther left the Roman Catholic Church and formed what have come to be known as Protestant denominations. The Catholic Church responded by initiating reform through the Council of Trent. The conflict was at times violent.

Enlightenment—The scientific and intellectual developments of the seventeenth century. The period was marked by a belief in natural law, universal order, and the powerful potential of human reason.

Pietism—A movement in the Protestant church in the seventeenth and eighteenth centuries that emphasized a renewal of devotional commitment to God. Personal behavior and practical acts were emphasized over correct doctrine.

Pluralism—The existence of many different religions in which all religions are considered equally valid and legitimate.

Missional—In the book *Treasures in Jars of Clay*, a missional church is defined as a church that is "shaped by participating in God's mission, which is to set things right in a broken, sinful world, to redeem it, and to restore it to what God has always intended for the world. . . . A missional congregation lets God's mission permeate everything that the congregation does" (Barrett 2004).

QUESTIONS

1. Compare and contrast two eras. What contextual factors shaped the understanding and practice of formation, discernment, and transformation?

2. In what way does each era influence the next? Describe how past eras continue to inform and influence contemporary culture.

3. The authors suggest that the focus of Christian education is moving from inviting people *into* the church to sending people *out* to local and global communities. Does this statement reflect your experience? Why or why not?

CHAPTER 4

KEY WORDS

Faith—Both a gracefully sure and profound response to, and trust in, the grace of God revealed in Jesus Christ *and* a mutual relationship that, while based in the gracious initiative of God through the Holy Spirit, invites a quite human response.

Volition—Pertaining to the human will.

Original sin—The belief that humankind has been corrupt from birth due to the disobedience of Adam and Eve.

Prevenient grace—Literally, the "grace that goes before." The implication is that the Holy Spirit is working in a person's life long before that person is aware of it or responsive to it.

New birth—A renewed and restored relationship with God. Wesley believed that the process of sanctification began at the new birth of a believer. He also believed that deliverance from sins occurred at the new birth.

Christian perfection—Wesley used a plethora of images in his attempt to define Christian perfection. For example, one who is "perfect" is one who has the mind that was in Christ, who walks as Christ walked, who has clean hands and a pure heart, and so on. Perhaps most commonly, Wesley defined Christian perfection as "perfect love." Wesley was also careful to explain what Christian perfection was *not*. It is not complete and total deliverance from ignorance, mistakes, and temptations. Absolute perfection only comes at glorification.

Christology—The study of the person and mission of Jesus Christ.

Atonement—The work of God to redeem and restore all of creation, culminating in the life, death, and resurrection of Jesus.

Image of God—All of humankind was made in the image of God. Wesleyans do not believe that this image was completely destroyed at the fall but was damaged or distorted.

Dualism—The existence of parallel realms that do not generally overlap. For example, some advocate a dualism of the body and mind, indicating that the two are completely separate realms.

Sacraments—A rite or ceremony instituted as a means of grace (e.g., the Lord's Supper and baptism).

Ethos—The expression of a society's values through the individual.

QUESTIONS

1. In your own words, describe the difference between the objective and subjective dimensions of faith. How would a Wesleyan understand the difference compared to a Reformed theologian?

2. How does one's understanding of the Trinity as "holy love" inform one's philosophy of Christian education?

3. What is the significance of the incarnation of Christ for believers' worldview? How does this impact the content and method of Christian education?

4. What makes education Christian?

Chapter 5

KEY WORDS

Regeneration—new birth, the "gate" to sanctification; the "great work which God does *in us*, in renewing our fallen nature" (Wesley).

Justification—that "great work which God does for us, in forgiving our sins" (Wesley). Justification precedes new birth.

Protestant ethic—The idea birthed out of Calvinism that worldly success could be interpreted as a sign of eternal salvation.

Image of God

- **Natural**—A picture of a person's own immortality; a spiritual being, endued with understanding, freedom of will, and various affections; in need of restoration.

- **Political**—The governor of this lower world, having "dominion over the fish of the sea, . . . and over all the earth" (Gen. 1:26, KJV); in need of restoration.

- **Moral**—Righteousness and true holiness; principal part of the image of God in humankind.

Ordo salutis—Order of salvation.

QUESTIONS

1. According to Wesley, what is the task of education?

2. How are Christian education and conversion complementary? Practically, how is this played out?

3. Wesley often spoke of sin in terms of disease. How does this understanding of sin affect one's understanding and practice of Christian education?

4. In what ways did the "spirit of the times" impact the success of Wesley's Methodist groups among the poor working class?

5. In your own words, summarize Wesley's "holistic approach" to Christian education.

Chapter 6

KEY WORDS

Polity—Church government: the guidelines, leadership structures, and procedures that guide church practices.

Means of grace
- **Prudential**—Rules, arts of holy living, acts of ministry, larger attitudes toward daily living under the headings of watching, denying ourselves, taking up our cross, and exercising the presence of God.
- **Instituted**—Similar to Wesley's understanding of ordinances or acts of piety; include prayer, searching the Scriptures, the Lord's Supper, fasting, and Christian conference.

Formation—The process by which grace is mediated by assimilating persons into the Christian culture through a series of established Christian practices; formation implies shaping and refers to intentional, relational, experiential activities within the life of a story-formed faith community (Westerhoff).

Discernment—Critical investigation and a constructive (or imaginative) appreciation of God's ongoing activity.

Transformation—Activities through which persons, Christian communities, societies, and ultimately all of creation are healed and liberated.

Conscientization—An educational process that not only critically discerns the existing social order but also seeks to reform it.

QUESTIONS

1. Compare/contrast the four different approaches to Christian education as presented on page 83. What are the inherent benefits of and drawbacks to each approach?

2. How did you experience Christian formation as described in this chapter?

3. How does the practice of discernment guard against legalism?

4. How do means of grace allow for transformation of the individual *and* the world at large?

CHAPTER 7

KEY WORDS

Ministry—Action, the extension of God's love toward and with others; a *verb* not a noun.

Orthodoxy—Consistent belief.

Orthopraxy—Consistent behavior.

Orthopathy—Consistent loving attitude in regard to God and neighbor.

Perception—The way in which people take in information.

Process—How learning occurs.

QUESTIONS

1. In what ways can "paying attention" to people impact/influence the ministry in which you participate?

2. In the context of Christian education, are one or more intelligences favored above others? Why?

3. In what ways can a person's preferred "intelligence" inform the way in which a person perceives and processes knowledge about, or encounters with, God?

4. How do the three components of faith (orthodoxy, orthopraxy, and orthopathy) influence the way in which we "pay attention" to people?

CHAPTER 8

KEY WORDS

Developmentalism—A holistic approach to Christian discipleship.

Practical theology—An interdisciplinary approach that incorporates both theology and the social sciences.

Specific/Special revelation—Knowledge of God as revealed in Scripture.

General revelation—Knowledge of God as revealed in creation.

Behaviorism—The belief that human behavior is explained in terms of environment stimuli.

Psychoanalysis—Mode of therapy that emphasizes unconscious forces in the mind.

Humanistic/Integrative psychology—An approach that focuses on the affective dimension of the learner.

QUESTIONS

1. "There is no conflict between the sciences and theology." Do you agree or disagree with this statement? Explain.

2. As a Christian educator, are you responsible for helping others grow and develop in *every* domain or only in things that appear *overtly* spiritual?

3. Have you experienced the influence of behaviorism in Christian education? Was it effective or ineffective?

4. In what practical ways should developmentalism influence the way one practices Christian education?

CHAPTER 9

KEY WORDS

Faith development theory—A theory designed to present "the way people understand and experience faith emerging through predictable stages" (Fowler 1981).

Education—Implies reshaping and refers to critical, reflective activities related to communal experience (Westerhoff).

Instruction—Implies building and refers to the means by which knowledge and skills useful to communal life are transmitted, acquired, and understood through a teaching process (Westerhoff).

QUESTIONS

1. According to the authors, what are the three components of faith? How does one achieve balance between these components?

2. James Fowler implies that very few, if any, individuals will reach the sixth stage of universalizing faith. Do you think it is possible to reach this stage? What are the implications for Christian perfection?

3. According to the authors, what is the primary function of catechesis? How do the functions of catechesis inform one's practice of Christian education?

4. Evaluate James Loder's *The Logic of Tranformation* (app. 9.3 [p. 147]). Does Loder's work resonate with you and your spiritual experience? If so, in what ways?

Chapter 10

KEY WORDS

Gestalt—German for "form" or "shape"; assumes that different lines of association may emerge as the learner creates a new, larger pattern based upon seemingly disparate units of thought.

Discovery learning—Model of learning that assumes the learning process involves the whole person; it therefore nurtures the cognitive, affective, and behavioral domains of the human personality.

Behavioral learning theory—Theories of learning that emphasize how external stimuli can cause a reflexive response within a living organism.

Cognitive learning theory—theories of learning that tend to emphasize the individual's capacity to selectively accept and organize information in the mind.

Social/Relational learning theory—Model in which learning is understood as an active, contextualized process of constructing knowledge rather than merely acquiring it.

Constructivism—An approach that allows learners to set goals, solve problems, engage meaning, and engage metacognitive skills as participants in the learning process.

Symbolic model—People we read about in books or see on television and in sports.

Exemplary model—An actual living person with whom the student has a close relationship as a model or mentor.

Formal learning—Includes teaching and learning carried out through formalized teaching, particularly in schools, which are linked to academic accomplishments.

Informal learning—The natural socialization process that takes place through human interaction in families, schools, churches, and societies. Learning takes place primarily through interaction with the social context.

Nonformal learning—includes deliberate teaching and learning, not causal or merely circumstantial, not linked too tightly to the formal social ladder of schooling; generally includes greater flexibility and freedom using experiential learning methods.

QUESTIONS

1. Compare and contrast behavioral, cognitive, and social learning theories. How have you experienced each of these theories?

2. How can a Christian educator incorporate *discovery learning* into Christian education?

3. Do you agree with the assumption of social learning theory that humans are not *blank slates*? Why or why not?

4. How can learning be a reciprocal experience for students and teachers?

5. What are some practical ways a Christian educator can "make space" for the movement of the Holy Spirit, instead of treating the Holy Spirit as a "relief pitcher"?

CHAPTER 11

KEY WORDS

Curriculum—Derived from the Latin *curere*, which means to run; a particular course of study.

Null curricular theory—Theory states that teachers often teach based on what they exclude, intentionally or not, from a course of study.

Macro view of education—The entire learning environment that teaches particular content or shapes personal perspectives.

Scope—The total learning content or total learning environment.

Sequence—Describes how the curriculum negotiates or delivers the content to ensure a logical and consistent approach.

Applied curriculum theory—The theory that argues that attention must be given to the connection between teaching goals and activities, as well as the learning outcomes that emerge from students as they engage learning strategies.

Curriculum delivery—Overall approach or style of the curricular design.

Personal development family of instructional strategies—Engage people who are being and becoming aware of their personal existence and vocational call.

AAAR method—Four-stage process to ensure both preparation and reflection during times of ministry engagement: awareness, analysis, action, reflection.

QUESTIONS

1. Recall a formative Christian education experience. Reflect upon and describe the explicit, implicit, and null curriculum you might have encountered.

2. Why is it important to establish specific learning outcomes?

3. According to the authors, what are some of the challenges and benefits of group processes and interactions? How can a Christian educator address and avoid some of these pitfalls?

4. Using the AAAR method, write a brief outline of a possible education experience. Include appropriate questions and follow-up questions based on potential student responses.

Chapter 12

KEY WORDS

Corporate memory—The recognition of our place in the faith tradition and how that tradition will be carried to the next generation.

Privatized faith—The belief that one has no need for or responsibility to other people or the church. This is in part attributed to the continual fragmentation of lives busy with work, school, family, and church.

Lectio divina—"Sacred reading" of Scripture; a process of scriptural encounter that includes a series of prayer dynamics that move the reader to a deep level of engagement with the chosen text and with the Spirit that enlivens the text.

Theological inquiry—The process in which people make meaning of life and faith as they struggle with deep theological issues and questions.

Paradigmatic events—The regular patterns for Christian life and community that have origins in ancient traditions and rituals.

Seasonal events—Rhythmical patterns of congregational formation that include the Christian calendar (e.g., Advent, Easter, Lent).

Occasional events—Events that intensify community identity and mission by providing meaning and shared history (e.g., weddings, funerals, baptisms).

Unexpected events—Events that were unplanned, such as the sudden death of a teenager or the rapid influx of a group from another church.

QUESTIONS

1. According to the authors, what is the purpose of congregational formation? Do you agree or disagree and why?

2. Have you experienced or observed the privatization of faith? In what ways?

3. What are some practical ways Christian educators can help congregants move beyond a primarily information-oriented reading of Scripture?

4. What congregational practices have been the most formative in your life?

Chapter 13

KEY WORDS

Spiritual direction—The naming of God's gracious activity in the life of a believer.

Exegesis—Critical explanation or interpretation of a text or portion of a text; the practice of "digging out"; the learning of specific word meanings, the genre of literature represented in a given passage, the historical setting of the original account, the community that first heard it as sacred text, and the relationship of it to other biblical texts.

Social system—A complex interrelationship of subsystems within an organization.

System

- **Function**—What brought the system into being in the first place.
- **Structure**—Describes what the system does to accomplish its function.

Ethnography—Qualitative analysis that begins in observation and results in definitions.

Sociocultural domains

- **Ecology**—The scope of social contexts; social layers in the congregation; demographic picture and intrasocial networks at the church; congregational history.
- **Culture**—The processes that give the church a particular character or ethos: activities, artifacts, accounts.
- **Processes**—Methods for planning, community building, and resolving conflict.
- **Resources**—The programs, finances, people, and so on, that sustain the congregation.

Family resemblance—Those characteristics that allow us to compare them for aspects of commonality and difference (e.g., size, social context, economic status).

Five theological models of church

- **Institutional**—The church that focuses on structure as the agent for God's activity; entrance to and participation in the community are primary goals.
- **Mystical communion**—Congregations are seen as interpersonal and organic, yet dependent on the movement of the Holy Spirit to empower and direct ministry.
- **Sacrament**—This model attempt to synthesize external and internal aspects of the church while incarnating Christ in the world.
- **Herald**—The church emphasizes faith and response over interpersonal relationships as congregants gather for the event of proclamation.
- **Servant**—The congregation exists to serve the world by fostering the fellowship of all persons and offering reconciling love.

Cycle of practical theology—Connect, reflect, detect, and evaluate.

QUESTIONS

1. Describe your conversion experience/process. Would you describe your experience more in terms of the Emmaus road or the Damascus road?

2. List some characteristics of an authentic transformation. Do you agree with Loder's list? Why or why not?

3. Why is it important to consider the "congregational system" before making decisions in the church? How can a healthy understanding of the significance of social systems enhance the ministry of a pastor or Christian educator?

Chapter 14

KEY WORDS

Parish mind-set—Refers to life within the church but extends to include responsibilities to the community or *parish* that surrounds the congregation.

Missional engagement—A view of God as a missionary God who calls us to follow God's mission and ministry in the world.

Guder's missional congregation: five basic qualities
- **Biblically framed**
- **Historically grounded**
- **Contextually minded**
- **Eschatologically focused**
- **Practiced**

Glocal—Projects that merge global and local concerns (e.g., child abuse, modern slavery).

QUESTIONS

1. Can Christian education be both formational for believers and transform unbelievers (evangelism)? How?

2. How does a *parish mind-set* differ from *missional engagement*? List two to three specific ways.

3. In your own words, define "incarnational ministry." What would that look like in your current context?

Chapter 15

KEY WORDS

SCANR—Guide to children's space design: Safe, Clean, Attractive, and Neat so they Return.

Flash points—Places where children often mingle informally with youth or adults.

Third places—Nontraditional locations where efforts are being made to provide evangelism and discipleship.

Clique—An informal group often formed by mutual social interests but also defined by being exclusive of other people.

Avatar—A mediated, constructed personhood.

Adultolescence—Result of mediated flattery in which people prefer a mediated, constructed personhood (an avatar) to facing the daily conditions of the world and their own lives, refusing to "get a life."

QUESTIONS

1. Answer the five questions on pages 222-23 for your current church. How does your church measure up to these safety standards?

2. Consider your current context. What are some potential "third places" in your area? What would it take to begin ministry in that context?

3. How can technology be used in appropriate ways in Christian education? What factors should be considered when employing technology in Christian education?

CHAPTER 16

KEY WORDS

Assimilation—The process of incorporating new members into a group.

Affirmation—Creating an environment in which people feel loved and accepted.

Societies (the cognitive mode)—A group synonymous in size to a congregation; this group includes all official members plus any adherents who attended open functions of the fellowship; hub of Methodist organization.

Class meeting (the behavioral mode)—A small group comprised of ten or twelve people who met weekly for personal supervision of spiritual growth; most influential instructional unit in Methodism.

Bands (the affective mode)—Small groups requiring homogenous grouping by sex, age, and marital status; voluntary cells of people who professed a clear Christian commitment and who desired to grow in love, holiness, and purity of intention; facilitated emotional change.

QUESTIONS

1. What are the four primary aspects of Christian discipleship?

2. How have you experienced discipleship within the church? What practices were effective and helpful? What practices were ineffective or inappropriate?

3. Consider the essential characteristics of a covenant provided by Roberta Hestenes. How does a group leader incorporate these characteristics into a small group? How does a leader handle it when a group member breaks the agreed-upon covenant?

Chapter 17

KEY WORDS

Pelagianism—Philosophy that denied the existence of original sin; portrayed children as sinful and deserving of judgment.

Age of accountability—The age at which a child is held responsible for his or her ability to make a faith statement.

Child development theory—Children are categorized according to age. This approach acknowledges that childhood appears to be bracketed by two periods of rapid growth in either basic biological development or cognitive capacities.

Cycle of Encounter and Discernment—Six-step circular process: Encounter God, Awe and Wonder, Character and Actions, Formed in God's People, Identity in God's People, and Service and Mission. This cycle includes aspects of formation and discernment, as well as moments of transformative ministry.

QUESTIONS

1. Consider the statement: "The role of children is to disclose the nature of the kingdom of God." To what extent do you agree with this statement? Cite specific examples to support your opinion.

2. As Christian educators in the Wesleyan-Arminian tradition, how ought we to understand the human nature of a child? Reflect on the tension between inherent sinfulness, the image of God, and the role of free will. How do these three interact in children?

3. How do "discipleship *for* children" and "discipleship *with* children" differ? Which method best describes your experience? Is one method more faithful than another? Why or why not?

Chapter 18

KEY WORDS

Semi-dependence—Description of young people who live in a world neither fully dependent on adults nor fully independent as contributors to society.

Intrapersonal identification—The search for personal identity by differentiating from others.

Interpersonal intimacy—Engaging others with the depth and closeness often associated with family members.

Identity moratorium—A young person who is open to transition (crisis) but has not yet made a commitment.

Identity foreclosed—A young person who resists transitions but maintains specific commitment.

Identity diffused—Youth who both resist transitions (crises) and possess no commitments.

Identity achieved—Young people who can engage transitions and maintain commitments.

Imagination—The cognitive ability but also emotional desire and relational hope that the future can be changed.

Christian Endeavor Societies—Forerunners of the modern youth group.

Moral Therapeutic Deism—Portrayal of God as one who makes people happy, supplies needs, and calls persons to act nicely toward others.

QUESTIONS

1. Reflect on your experience as a teenager. Did your church view teenagers more as "recipients of ministry" or as "agents of God's missional efforts" inside and beyond the church?

2. What role can Christian discipleship play in identity development in the lives of teenagers?

3. Describe two to three practical ways a church can minister *with* youth instead of only *to* youth.

Chapter 19

KEY WORDS

Kerygmatic function—The proclamation of the gospel as expressed in the life, death, and resurrection of Jesus Christ.

Diakonic **function**—The church serves as the instrument by which the gospel of Jesus Christ attends to the spiritual needs of adults.

Koinonia **function**—Describes the church as a community that fosters fellowship with God and with other Christians.

Transition period—Serves to terminate an existing life structure and create the possibility for a new one to be formed.

Herding method—The way educators often place all learners on the same level instead of providing varied learning experiences that reflect the needs of the adult learner.

Andragogy—The art and science of helping adults learn.

Pedagogy—The art and science of teaching children.

Affinity groups—Groups that incorporate similar interests or commonality of life and can meet within the church or in nontraditional formats.

QUESTIONS

1. Why is it important that adult discipleship contain *kerygmatic*, *diakonic*, and *koinonia* functions? What happens when one component is neglected or excluded?

2. When teaching adults who are in an "era" beyond yourself, what tools can you draw upon to enable you to minister effectively?

3. In what ways should education to adults differ from education to children? What potential consequences result when this difference is not respected?

Chapter 20

KEY WORDS

Permeable family—A functional family in which the lines between responsibilities blur and are difficult to discern.

Postmodern family—A family more fluid, flexible, and vulnerable to outside pressures; incorporates a variety of relationships.

Table spirituality—Families gathering to share a meal offer a prayer of thanksgiving, a sacramental act that invites God's blessing on the meal and the table conversation.

Intergenerational ministry—"Two or more different age groups of people in a religious community together learning/growing/living in faith through in-common-experiences, parallel-learning, contributive-occasions, and interactive sharing" (White 1988).

Life span approach—Approach in which ministries organize around the ages and stages of family development, centered on the growth of children.

QUESTIONS

1. Have you experienced family as a means of grace, whether in a biological family or in another circle of significant relationships? If so, in what way?

2. How can human beings in relationship reflect the image of God?

3. What are some of the ways the family participates in the mission of God?

Chapter 21

KEY WORDS

Mission (statement)—Expresses the implicit philosophy/theology of the minister in dialogue with the specific context of the ministry: needs, challenges, and opportunities; the "engine" of ministry.

Vision—Reveals the destination of a ministry over time; answers the question: "What constitutes faithful discipleship for living out the Kingdom in this setting?"

Objectives—"Map points" that give more detailed directions for the journey.

SAM—Objectives should always be Specific, Attainable, and Measurable.

Cyclical decision making—Decisions that recur in predictable cycles that allow participants to establish patterns for discernment (e.g., Sunday school curriculum, review, worship planning, budgeting, and general administrative processes).

Confrontational decision making—Decisions forced by circumstances or events beyond routine activity; involves conflict among leadership, the need for additional resources for an expanding Sunday school class, or as the result of a ministry vacancy.

Innovative decision making—These opportunities only occur when Christian educators seek them out and must be intentionally cultivated; such decision making comes from a desire to increase outreach, through long-range planning, or is the result of a deliberate review of a congregational survey.

QUESTIONS

1. The authors propose that with a clear mission and vision, discipleship "becomes more intentional and less reactionary." What does it mean for discipleship to be reactionary? Cite two to three examples.

2. In your opinion, what role do "numbers" play in faithful ministry? Defend your position.

3. What are the core components of effective evaluation? How can these concepts be incorporated into regular practice in the life of the church?

Chapter 22

KEY WORDS

Child safety plan—A plan to protect children in the context of the local church that includes the following: church awareness of pertinent issues, safety audit of the facility, personnel/policy design, planned church response to potential incidents, policy implementation (who, what, when), and a plan for ongoing education, monitoring, and assessment.

Negligent hiring—When an employer was careless in the selection and hiring of the wrongdoer. An employer may be liable for the intentional or criminal misconduct of an employee if it can be demonstrated that the employer was negligent in hiring.

Negligent supervision—When an organization neglects its duty to reasonably and properly supervise the actions of its employees.

Negligent retention—When an organization unreasonably retains an employee after receiving information that the employee has developed a propensity, pattern, or disposition of placing others at risk of harm.

Malpractice—A professional person's deviation from the reasonable standards of care expected of those within that profession.

Confidentiality of communication—Duty of confidentiality concerning private conversations between pastor and parishioner; moral, not legal, in nature.

Clergy privilege—Protection of a person's right to religious confession (penitence) and a preservation of the confidence and therapeutic value of such communications. State law governs in defining privileged communication for a minister.

QUESTIONS

1. What is the theological rationale for addressing legal obligations? How should this rationale inform a Christian leader's behavior?

2. Why is continuing education so important in the area of child safety? How can a Christian leader ensure that volunteers are continually exposed to contemporary issues?

3. What are the potential consequences of a pastor overstepping his or her bounds in a counseling situation? How can these problems be avoided?

Chapter 23

KEY WORDS

Ecclesiology—Theological understanding of the church.

Episcopal church model—Model in which authority is situated with the historical leadership of the church. Pastoral authority is generally independent of the desires of the local congregation. It is validated by tradition and accountable by polity to leadership beyond the local church.

Congregation church model—Model in which authority is located with a local church's call and validation of pastoral oversight, contingent on the support of local leaders.

Charismatic church model—Model in which authority is situated within the specific gifts and graces of the individual pastor, at times over and against either larger historical or immediate congregational oversight. Authority is located neither in the historic church nor in the local congregation but primarily in the personal connection between the minister and God.

Conciliar—Church authority based on *conciliar* relationships begins with the church councils of the first century, perhaps even with the casting of lots in the Upper Room. Conciliar leadership is lived out in community, often through processes of discernment and mutual decision making.

Constitutive—Authority arises within a context and for a purpose. Authority empowers the pastor's gifts and graces, not personal desires.

Ministry profiles—Information that explains roles and responsibilities of a ministry position.

Covenant people—A community bound together by what God does and will do.

Triangulation—A situation in which one family member will not communicate directly with another family member but will communicate with a third family member, forcing the third family member to then be part of the triangle. The concept originated in the study of dysfunctional family systems but can describe behaviors in other systems as well, including work.

Preaching—Proclamation of the Word of God, an event where we are encountered by the resurrected Lord and called to response.

Teaching—Process of understanding the implication of our encounters with the resurrected Lord through the daily life of the congregation.

QUESTIONS

1. What role should secular leadership models have in the church? Defend your position.

2. In what ways have you experienced the tension between effectiveness and efficiency in the church, understood as a "volunteer organization"?

3. How can the church understand the Trinity as a foundation for team-based ministry? Do you agree with the authors' assessment? Why or why not?

4. How can the acceptance of a covenant (instead of the implementation of a contract) play a positive role in conflict resolution?

Sources

Barrett, Lois Y., ed. 2004. *Treasures in Jars of Clay*. Grand Rapids: Eerdmans.

Dictionary.com. www.dictionary.com.

Encyclopedia Britannica. http://www.britannica.com/.

Fowler, James. 1981. *The Stages of Faith*. San Francisco: Harper and Row.

Ondoctrine.com. www.ondoctrine.com (site discontinued).

Reference.com. www.reference.com.

Smith, James K. A. 2006. *Who's Afraid of Postmodernism*. Grand Rapids: Baker Academic.

Theopedia: An Encyclopedia of Christianity. www.theopedia.com.

"Trangulation (psychology)." In *Wikipedia*. Last modified September 21, 2012. http://en.wikipedia.org/wiki/Triangulation_(psychology).

Wesley, John. "John Wesley Sermons." General Board of Global Ministries, United Methodist Church. http://develop.gbgm-umc.org/umhistory/wesley/sermons/45/.

White, James W. 1988. *Intergenerational Religious Education*. Birmingham, AL: Religious Education Press.

Errata

Please note the following corrections:

On page 66, under "Catholic Spirit" we attribute the quote "in essentials unity; in non-essentials liberty; and love over all" to Augustine. While a common historical error, the attribution should go to one Rupertus Meldenius. For more information, see the following website by Georgetown University professor James J. O'Donnell, a premier Augustine scholar, who provides the correct attribution: http://www9.georgetown.edu/faculty/jod/augustine/quote.html.

On page 219, the following sentence should read "Today Sunday schools still play a significant educational function, but teaching centers now include [not focus on] relationship and community building."

Discovering Discipleship Index